

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVII, NO. 8

KINGDOM BRIEFS

Arkansas will have no saloons after this year.

Brother J. J. Walker reports congregations good at Franklinton and additions at almost every service.

Brother S. S. Perry, of Delhi, La., commends highly the work of Brother J. M. McKay, who gives up his work there to enter Mississippi College.

The most popular book we have handled for a long time is "Billy Sunday, The Man and His Message." If you haven't gotten it, send us two new subscribers with \$4.00 and we will send you the \$1.00 edition.

That a preacher's heart hungers for service in the pastorate is shown in the turning of Dr. R. M. Inlow to the Bellevue church in Memphis. The Arkansas brethren will have to look for another mission secretary.

Alabama went backward to get a new start. A few years ago they had prohibition in the State law, then lost it and now have not only prohibited the sale of liquor but the advertisement of it or circulation of papers that advertise it.

We were happy to hear an excellent sermon by Pastor W. M. Bostick at Newton on a recent Sunday night. Brother Bostick is making good, we are told, in this important field where he has not only the people of a progressive town but the students of a thriving college for a congregation.

Eli was not the last man that failed to rebuke his children for wrong and compel them to do right. He has many successors who do not believe in "making" their children stay for church, or "forcing" them to go to Sunday School. They are bound to go in the way of Hophri and Phineas.

Frequently some one writes to be recommended to a book on church discipline. We always recommend Hiscox' "New Directory for Baptist Churches," which contains a full and authoritative treatment of this delicate subject. The book may be obtained, postpaid, from The Baptist Record, Jackson, Miss., for \$1.50.

It is said that Mr. Huyler, the celebrated candy manufacturer has been for four years giving \$1,000 a day to religious purposes and does personal work with the lost. Also the manufacturer of Quaker oats has for ten years given \$100,000 a year to the Moody Bible School in Chicago. He, too, is an active personal worker.

The Sunday School Board has issued a little book edited by Dr. J. M. Frost, called "Christian Union Relative to Baptist Churches." It is made up of selections from the best current writing bearing on this subject as Baptists see it. It will be a good book in a home where only part of the family are Baptists. Much of the efforts at Christian union might well begin in these homes, and if it works well there, it may be tried on a wider field.

The "Flying Squadron," a body of temperance speakers, composed of some of the most eloquent and forceful orators in the United States, has been making the tour of the continent from Boston to San Francisco since last October. They will reach Jackson for a three days' program on Monday, the fifteenth of March. They also begin at Meridian on the sixteenth and run three days, and at Vicksburg on the seventeenth, running three days. They have had numerous audiences in many cities and are blazing the way for national prohibition in a few years. The speakers for these meetings in Mississippi include Governor J. F. Haully, of Indiana; Dr. Ira Landrith, of Nashville, and others. The Jackson papers have given prominent space to this movement and there will doubtless be a good audience at the Capitol street Methodist church.

The review of Dr. W. B. Riley's book, "The Crisis of the Church," found this week in The Record was written by one who heard him in a good meeting in Columbus, Indiana, twenty-five years ago. He could preach then with great power, and his growing faith in the truth of the gospel and his staunch advocacy of its fundamental doctrines makes him a mighty force in evangelism and righteousness today. He has just closed a great meeting in Dayton, Ohio, in a tabernacle seating 12,000 people. May his ministry reach to another twenty-five years.

Dr. L. R. Scarborough was recently elected president of the Southwestern Baptist Seminary at Fort Worth, Texas. He has for a long time been acting president during the illness and death of Dr. B. H. Carroll, and has proven worthy of the high honor and responsibility. He has the Bible idea of what a preacher ought to be and the true gospel passion for souls. It is good to have men of this kind in places of leadership.

We have a substantially cloth bound Bible, size 4x6 inches for 25 cents. This is used largely by Sunday Schools and is sold at little more than cost. No reduction is made for quantity on this account. A sample will be sent to any Sunday School officer interested for 25 cents and five cents to pay the postage. Address The Baptist Record, Jackson, Miss.

J. W. Lee writes: "The association-to-association meeting in the Oxford Association will be held at Batesville on Sunday and Monday, March 7 and 8, instead of Tuesday, March 2, and every pastor and lover of the cause of Christ in the association is urged to be present."

Leonard Leavell was ordained to the ministry by the Oxford church two weeks ago. He has been secretary of the Sunday School work in Maryland, but is now attending the University of Mississippi and preaching at Holly Springs, Myrtle and Byhalia.

A tract on "The Country Church" has just been issued by Secretary Lawrence for free distribution. There are suggestions in it that will help pastors and churches to increased efficiency. Write him for a copy or a supply.

The Baptist World says there are 200,000 insane people in the United States, more than are in all the colleges.

R. A. Kimbrough, once pastor at Blue Mountain and Tupelo, has resigned at Abilene, Texas. Somebody invite him home!

Miss F. E. S. Heck, on account of continued ill health has resigned the presidency of the W. M. U. of the Southern Baptist Convention.

The North Carolina Baptist Convention adopted a plan by which the Baraca and Philathea Sunday School classes may be registered with and properly related to the denomination. It seems to work.

"God's acre" is a name given in some places to a cemetery. But a few farmers are changing the meaning of it by planting an acre and cultivating it for the Lord. This movement ought to spread among those who have but little money to give.

On July 6-9 will be held the biennial convention of the Anti-Saloon League, of America at Atlantic City, N. J. Delegates may be elected by any prohibition or religious organization. For information write Anti-Saloon League of America, Westerville, Ohio.

Dr. H. M. King, pastor of Second church, Jackson, is working as hard as ever and bringing things to pass as of yore since his operation for appendicitis at the Baptist hospital. His room while there was a flower garden, provided by loving hands of those to whom he had ministered.

The professor of agronomy and chemistry in the University of Illinois says that while the population of the United States in the last census decade increased twenty-one per cent, all food grains increased only two per cent, and the number of food producing animals actually decreased ten per cent. We will certainly have to raise more or eat less and pay more for it.

The business manager of the China Inland Mission reports that there has been no falling off in receipts from England and Germany, but a decrease in contributions from America and Australia. Surely we ought to show our gratitude to God for being delivered from the ravages of war in our land; and this gratitude ought to express itself in liberal offerings for the spread of the gospel.

The Baptist Record this year renews its offer to pay your way to the Southern Baptist Convention at Houston, Texas, May 12. This is our plan: To anyone who gets fifteen new subscribers and sends the amount for them, \$30.00, we will give \$15.00 on the expenses of the trip. If your ticket costs \$20.00 we will pay that amount for twenty new subscribers and \$40.00 sent to us. They must be new subscribers and there must be not fewer than fifteen of them sent between now and May twelfth. Send them as you get them; don't wait till the full number is secured.

CONTRIBUTED ARTICLES

WHAT IS FAITH?

By W. J. Epting.

The subject of faith has been discussed from many angles, to many people. Faith means the mental attitude to a principle. To others faith means accept what the church teaches, and still others teach that faith is accepting what is antagonistic to reason, and still others believe faith is submission to authority. We teach that sonship is the result of faith. "Ye are all children of God by faith in Jesus Christ." "Walk by faith and not by sight." To walk is to live, and the declaration is that we live by faith and not by sight. Paul gives us the true definition to faith, "Faith is the evidence of things not seen"—things not visible, or things that are invisible. Visible things are recognized by the senses—by the eye, by the ear, by the hand. We call them material qualities. Faith is the evidence of things not to be recognized by the senses. Visible and material things exist on the outside of man; faith and spiritual things on the inside of man. Riches in gold and silver and lands and cattle are visible and material things, but riches in goodness and character and grace are spiritual and heavenly. We live in two worlds—the external and the internal—and the internal is just as real as the external. We are two men in one. There is an outside man and an inside man. The outside man takes care of everything that belongs to the material, and the inside man everything that belongs to the immaterial—the spiritual and eternal.

Paul speaks of the inward man and the outward man "though our outward man perish, the inward man is renewed day by day" and in the seventh chapter of Romans Paul talks of the spirit man and the flesh man. The flesh man is all the time doing what he has no business to do; and the spirit man is crying out against it, and fighting it.

My personal identity lies in the spirit man and not in the body man. Paul says, "It is not I that sin, but the flesh, the body, the outer man, the lower nature; the outside man does it in spite of me."

Men are prone to live to the call of the outer man; they think of what they shall eat and drink and wear; they are wrapped up in their pleasure; they look down to matter, when they ought to live by faith and look up to things above—things eternal. The realm of faith is the realm where man thinks and feels by his higher nature; he who is controlled by the upper man dwells in the realm of faith; while he who is controlled by the under man, the outer man, the lower man, lives by sight.

A babe is born of the flesh; a Christian is born of the spirit. Flesh cannot be developed into spirit, or a child trained into faith. A babe is in a safe state, but not in a saved state; a child is saved on the ground of unaccountability, and not on the ground of saving faith.

Men want to live by the external, by the senses, when they ought to be living by the higher faculties. Let us live by faith and hope—it lifts one up; it carries us over obstacles. With it we pass streams unbridged and fords and streams without bottom. Heaven is not far off; we hear its sounds sometimes; we feel its influence often; we are touched by its warmth; we are filled and thrilled with its joy. Storms drive us toward heaven; the thunder and crash of earthly storms are but the background on which there shall be the sweet melodies of the heavenly life. It is blessed to live by the higher nature; it touches the divine; it interprets the divine; it leads unto the divine, so that at last we shall stand in Zion and see God.

Whitewright, Tex.

CLARKE MEMORIAL COLLEGE.

Almost two months have passed since the holidays and we are holding our own in a real heroic way. One of the remarkable things is that our ranks were not depleted after the holidays. Practically all our students were back on time December 29. We lost only three students and more than enough came to fill their places. We rejoice over this.

Our new plan is working excellently. Board costs only \$8.00 per month and with 130 boarding students it can easily be reduced to \$6.50 per month. Board on the actual cost basis ought to and will appeal to a large number of boys and girls who have limited means, yet who are choice in character, and in fine aspiration—boys and girls with large possibilities in them. We are trying to put the advantages which come from Christian education and the denominational school, within the reach of every Baptist boy and girl in Mississippi.

I believe that Clarke Memorial College is on the most substantial basis now in all its history. The "live-on-your-income" policy is one that must succeed. I asked a young lawyer how he fared in his law practice. He remarked, "I'm making a living." Said I, "You are doing more than a great many are doing." He laconically replied, "Don't know that you could say that I'm making a living but I am living on my income." This is our new policy.

M. O. PATTERSON.

Missionary J. G. Chastain closed up his Mexican meeting in Gonzales, Tex., with nine baptisms, and by invitation of the brethren has come back to Mississippi to do campaign work. For the next three weeks he will be engaged with Rev. Zeno Wall and others in the Association-to-Association enlistment campaign in South Mississippi. Missionary Le Sueur, of Texas, who was slated for this campaign, was hindered by sickness and he got Brother Chastain to take his place.

CONCERNING THE ORPHANAGE.

C. P. Long.

I have lately been honored by election, as one of the trustees of our Orphans' Home, but have had the pleasure of being at only one meeting. From what I learned at this meeting, however, and from the further fact that I have been interested in the home four or five years, during which time I have been a constant reader of the "Gem" and especially of those parts of the same containing monthly and yearly reports of the receipts and disbursements of funds that have been received for the support, maintenance and improvement of the home and the inmates, I feel that I have some knowledge of the subject, and hence I write this letter.

Now what I want to do in this communication is to present, in as concise a way as I can, what the home needs, and the duty and obligation of the Baptist people of Mississippi in reference thereto, and how to get them to see and perform such duty.

There is now and has been for several years an average of 225 to 235 children in the home. There are many times that number who should be there, but who cannot be taken for lack of room and funds to support them.

Do you know that there are 160,000 white Baptists in Mississippi, or about 666 people to take care of each inmate of the home? Do you know that the annual contributions to the home for 1913 and 1914, notwithstanding the increase in price of living and the increase in the number of children were practically the same as they were ten years ago, when there was only about 100 children in the institution? Do you know that boys and girls are now having to be sent away and turned out on the world at the ages of sixteen to eighteen years, to give place for the younger ones, because of the failure of our people to contribute enough to keep them there until they are twenty-one, and are prepared to go out and withstand the temptations with which they will come face to face in the fight of life's battles? Can you imagine any worse thing that could happen to a boy or girl at this age than be thrown out on the world, when not sufficiently matured and prepared to make their way? Have you realized that under the present conditions, with the cost of living high, and the financial condition of the country as it is, that in all probability a further increased number of children will be, or ought to be taken care of in the institution, and that instead of cutting down your gifts, you should increase the same, and that you ought to get to work and try to get every Baptist in your community, either by faith and membership or by marriage, to help in this work? Do you know that we owe \$5,000 on the school building, and \$1,500 on the farm, and that this money is having to be borrowed from a local bank at Jackson and interest is being paid thereon because the "war is going on," as the writer hereof learned from the board when in session? And the board is afraid to ask these 160,000 Baptists for this gigantic (?) sum, which is 4 1-16 cents each,

which is not as much per capita as a cheap cigar or a box of snuff—about one-half the admission to a moving picture show, etc. (What do you think of a man's conversion who could not help that much, even if the "war is in progress on the other side of the world?") Do you know there is only a small amount of money on hand for support and that all Thanksgiving and Christmas donations are in and the season is here when donations are generally small?

We have people in charge of the institution who have its welfare and the children's welfare at heart, as I believe from what I know about it; practically thinking of nothing else, and we do not want them to spend their time in begging us to contribute funds enough to help them take care of the children, instead of giving their time and attention to the uplift and education of the children themselves.

As stated above, I have been interested in the home for several years, and I know of no better way to illustrate and show the efficacy of the plan I want to present for the solution of the Orphans' Home problem than by giving to you a history of what has been done at our church here at Tupelo within this time.

Of course our Sunday School supports one orphan, as we, several years ago, entered into an obligation that under no circumstances would we allow our contribution from this source to be below \$5.00 per month, which is the estimated cost of support and maintenance of one child.

Every Sunday School of any size in the State should do the same, and there are some in the large churches who should do better, and where a Sunday School is not financially able to do this, then some definite amount should be fixed as the minimum to be given each month.

But in addition to this, four years ago, I decided that the practice of turning over a box of discarded clothes, with a few groceries and quilts, or a can of molasses, at Thanksgiving or Christmas time to the orphanage car, was a farce, and while it was the best that the women and children could do, it was serving as a subterfuge for the men who were able to do better. To hide behind and slide out by donating a sack of meal or flour worth from sixty cents to \$1.25, instead of giving \$5.00 or \$10.00, as they should do and would have done if the matter had been properly presented to them, so I decided I would give every Baptist, either by consanguinity or affinity at the Tupelo church, a chance to put up some cash. The first year I got \$115; the next, \$138; the next, \$253, and last Thanksgiving, \$260.05, regardless of the fact that the "war was in progress," and this was practically all Baptist money, too. In these four years I have not had a half-dozen people to refuse to help, and I asked every member. The same proportionate result can be had at every church in the State, if some man who has some business of his own, some energy and just a little bit of religion, and a little desire to help others, will just take up the work at each place. (Of course no sluggard, sleepy-

head or miser will do any good along this line and we have no positions to offer such people and respectfully request that they do not make application for a job.)

What the people need is enlightenment and to get this, the matter must be systematically and universally presented to them. To do this will require organization and work.

There are, as I understand, twenty-one trustees. Seven were present at the meeting, which is the only meeting that has been held since I was elected—a bare quorum. I think the number of trustees should be cut down to seven, or perhaps five, and in place of so many trustees, let one man in each county or each association be elected at the State Convention, who shall have charge of and work up the collections for the Orphans' Home at his own church and who shall also select some good man or woman, or both, at each of the other churches in his county or association, in connection with the pastor in charge, to do likewise at such other church, and let it be the duty of such head man of such county or association to furnish the names selected by him, together with the number of members in each church, to the superintendent of the home, so that he can furnish such sub-superintendent or collector with sufficient copies of Orphans' Home literature from time to time, to give each member of each church a copy thereof.

The call is now here made for volunteers for this work. We need your help. It will not take much of your time to do this and you feel better when you have done the work. I believe this method will give our people an insight and knowledge of the institution's needs and that the response will be general and spontaneous.

Some church members believe in keeping the preacher humble by keeping him poor. Some will not help on foreign missions, not even where the undeveloped territory is across the county line, but very few people feel this way about orphan children, and I am sure that Satan is not troubling much about the fellow having gotten loose from him, or his ever losing the man who freezes to his money when helpless children need bread and clothes.

Let us give the people the information and the opportunity and I believe such a thing as debts against the home and inability to take in those who should be taken in because of lack of funds, will be a thing of the past.

Let me suggest to a few of the old skinflint deacons and fellows who believe religion consists principally of a long face and pious look, that they cut out lightning rods, fruit tree agents, and blue sky corporation stock, and other patents, for which they have been giving notes, payable to bearer, and good hard cash, a part of which should have long since gone to the Orphans' Home, and let us have just a small part of it and we will be all right.

Please do not read this and think it is meant for the other members of the Baptist church than you. You are the person I am talking to.

Tupelo, Miss.

PRACTICAL CHRISTIANITY.

Are we Mississippi Baptists willing to do the thing that is really worth while? I believe we are when we catch the vision, therefore, I present the case.

What We Have.

The Baptists of Mississippi have a hospital located at Jackson that is a credit to them as far as the building is concerned. We have an army of surgeons and physicians in Jackson that are willing to spend and be spent for the honor of their profession and the alleviation of human suffering. We have a superintendent head nurse, matron and a corps of nurses that would do credit to any institution of like nature.

What We Need.

We need that all subscribers to this institution send in their subscription when they fall due or as soon thereafter as possible, as this institution is counting on your subscription to meet some standing obligation.

We need \$2,000 from the Baptists of Mississippi to help equip and furnish more perfectly this our beautiful building. Windows and doors must be screened; rubber for the halls is badly needed; springs for the doors to keep them from banging; all of the floors need finishing; furnishing for the parlor; other very important things are needed and needed now, that we cannot speak of in this article, for the comfort of our sick ones who come to us.

What We Ask.

We ask only the thing that is easily possible inside the next two weeks. Two thousand Baptists—old or young, married or single, good looking or otherwise—to send to the editor of The Baptist Record one dollar each to be used for purposes mentioned above. We make this plea because of the real need, and because we feel confident that you are going to do it. If anybody should accidentally send ten dollars it won't be returned. The first dollar is already in. Who will be next?

Brother pastor and friend of the institution, kindly mention this to your congregation.

H. M. KING.

Jackson, Miss.

COMMENDATION.

"I have just finished reading 'Keep My Money.' The life of Mary Gold was certainly sweet and touching. It will appeal to the hearts of many who have lost little ones.

I hope the little book may fulfill a double mission—one of helpfulness in heathen lands and of sweet ministry to human hearts in this land.

MRS. E. Y. MULLINS.

Louisville, Ky.

A Kansas man wrote to his newspaper and asked: "What's the matter with my hens? Every morning when I go to feed them, I find some of them have keeled over to rise no more." To which the editor replied: "They are dead."

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EDITORIAL.

LIKE MEN.

There is in man a superb self-consciousness that when awakened and properly directed is capable of almost any great undertaking, that believes itself equal to the best and highest endeavor. This to be sure is subject to perversion and misdirection that results in untold evil. But the very perversion is like a ruin that tells of former greatness, yea, more is a prophecy of what it may become in the future. It is easy to believe the Scripture narrative that we are made in the image of God. It not only pleases our fancy; it fits the facts of experience and history. There underlies the whole human race a mammoth self-consciousness that is a guarantee of the fulfillment of the best Scripture prophecies about the destiny of man. Because of this there is always possible an appeal to the best and noblest in men and a certainty that if it is properly made and persistently followed that the response will come. Men have always answered to the appeal to the heroic. It is not the response of one age or of one race, but in some measure of them all.

Back in the days of Eli when Israel went forth against the Philistines, these latter virile heathen people knew how to appeal to the man that was in their warriors. Twice they sounded this note, "Be strong and quit you like men, O Philistines." Among the Israelites there was never a more doughty warrior than old Joab. He was a hammer-slinger himself and knew how to appeal to the quality of manhood in others. When going against both Syria and Ammon, he appealed to his soldiers in the words, "Be of good courage and let us play the man for our people and for the cities of our God. And Jehovah do that which seemeth Him good."

The highest and best manhood is associated with religion, identified with it. Religion demands it and can make this appeal more appropriately and more strongly than anything else. Paul does not fail to use this. For example in I Cor. 16:13 he says, "Watch ye; stand fast in the faith, quit you like men, be strong." The laymen's movement is a coming to consciousness of this spirit of manliness, of virility in those who are called to do the work of Christ. The men's convention will fulfill its purpose if it helps to bring this lofty consciousness of

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self, and a divine mission into free expression and exercise. Not only does the world need men but the kingdom demands the man in men. There is no "sissiness" in the religion and work of Jesus, but there is too much of it in many of His professed followers. There has been too much of the disposition to "let the women do the work." There have been comparatively few men who have been willing to undergo the necessary drill that makes soldiers. They have shirked the responsibility of informing themselves about the work of the kingdom. Too few mission study classes among them, too little of private search for information from the Bible and good books and the denominational paper. Which is just another way of saying that some are camp followers while the women are digging the trenches and shouldering the rifles. There is even a perverted notion of what real manhood is, as in the case of the African husband who compels his spouse to carry him on her shoulders across the creek, or the small boy who thinks to chew tobacco and spit yellow, smoke cigarettes and "cuss" is being a man. It is time for all the men in the kingdom to get under the burden of the work, to assume the responsibility for its support. Religion has been too long a side line with us, a mere luxury for Sundays, a dissipation or an unwelcome something urged upon us merely to be endured. The kingdom of God will come when the strongest that is in man is dedicated to bringing it in. Indeed the dedication of the best is the bringing in of the kingdom. We have come upon a time in the efforts to further the gospel where only such an utter consecration of the manhood, the strength that is in man can avail. There may have been other crises in the problem of world evangelization, but this is the crisis on us today. Nothing will suffice but to be strong and quit you like men.

BAPTISTS AND "BAPTISTS."

It is not the policy of The Baptist Record nor its desire to make issues among Christians, least of all among Baptists. There is nothing to admire in the man or the paper that assumes the role and makes a business of finding out all the weaknesses and errors of the brotherhood, of assuming the place of champion and flag-bearer of the truth, with the implication that no others are so worthy, if indeed they are not all under the ban of suspicion. But having said this much there is something else that needs to be said and said very insistently and emphatically. An error in the life and teaching of otherwise good people is just as truly and openly to be condemned as in those who purposely and knowingly assail the truth. A man is not immune to criticism because he is a friend or in many ways a good man. The obligation is all the greater to show him his fault and seek to correct it. It is no answer to this to say that to do so is to assume superior airs and set oneself up as the critic of his brethren. If all should hold their peace for fear of this charge, no error or sin on earth would ever be rebuked. It

would be to take off all brakes and let everything go down hill precipitately to destruction and the devil. All rebuke of sin and error and all advocacy of the truth must be done in love and in a spirit of meekness; but there is no such thing as preaching and practicing the truth without rebuking error. Especially is it a mistake to suppose that the aegis of a name should protect error from exposure and condemnation. The name Baptist is not a fetish to be held so sacred that whoever wears it is secure in the advocacy of any wrong or the denial of any truth that he chooses. They are not all Israel that are of Israel and they are not all Baptists that are called Baptists. It is singular that some who have used the term high churchism and Romanism against their brethren who insist on a strong denominational loyalty, have fallen into the Romish error of thinking that the name Baptist should shield a false teacher or false teaching against exposure and condemnation. Just as Rome wishes a cow or a surpise to keep hidden any sins of the priesthood from the light of day or criticism, so some seem to think that no word of censure should be uttered of any brother or his teaching who calls himself a Baptist.

The way to make a bottle smell bad is to keep it corked up. The way to encourage rottenness is to hide it. "That which is made manifest is light." The way to correct error is to expose it and show that it is error. Not to do it is to be partaker of other men's sins. The truth today is having the right of its life, not only against those who openly antagonize the truth, but more especially with those who question its existence or its worth. Many a man who is playing for position or popularity today is in some form repeating the question of Pilate, "What is truth?" spoken not in earnest inquiry for it, nor in despair of finding it, but in sheer inability to see it before his eyes or value it as of any consequence.

If anybody thinks these warnings superfluous, let him read these words from Rev. C. W. Gilkey, a "Baptist" pastor in Chicago. Speaking to Congregationalists, he said:

"Congregationalists and Baptists are alike in everything but baptism. We Baptists are beginning to discover the immense value in the form of your method of baptism, and are seeking to secure for ourselves that value. But we are also discovering anew the immense value of our own attitude as the outward expression of a confession of faith. I clearly foresee the time when we shall get together on the basis of some method which shall secure to us all both that recognition of the solidarity of the family which you have so firmly maintained, and that confession of faith in adolescence and adult life which we have manifested, and shall leave to each home and each individual the precise form of the administration of the mode of baptism."

To be sure that was in Chicago and he probably does not represent any appreciable element among Baptists, but that a man can be pastor of a Baptist church and talk in

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such a way shows he has destroyed in himself the ability to distinguish truth or any sense of its value is a pitiable situation. Doubtless he was trying to make himself agreeable to his hosts, but could not this have been done without the sacrifice of that faculty within himself that discerns between the good and the evil?

LOVE AND GROW.

That Christian growth is dependent on love, the newly implanted, abiding and abounding love of God is evident from many passages of Scripture. Others may occur to the reader; mention is made of a few here that may be suggestive of others and may help to make the conditions of growth clear, and direct in providing the necessary conditions. In one place we read, "And this I pray that your love may abound more and more in knowledge and all discernment, * * * being filled with the fruits of righteousness which are through Jesus Christ." "And the Lord make you to increase and abound in love toward one another and toward all men * * * to the end he may establish your hearts unblamable in holiness before our God and Father." Among the many, take this one familiar in the old version as "Speaking the truth in love, may grow up in all things into Him," but more properly rendered in the Bible Union Version, "Speaking the truth, may in love grow up in all things into Him." It is not "speaking the truth in love;" but "may in love grow up in all things into Him." Love is the matrix in which are formed and out of which grow all the other Christian virtues. It supplies the proper conditions of their growth, the proper atmosphere, temperature, proper connection with God and touch with the world that makes it possible to draw into itself and build into spiritual tissue all that "makes the increase of the body unto the building up of itself in love."

But this is not a text to be learned, a Scripture passage to be interpreted, it is a life to be lived. There is no Christian growth possible in a niggardly, selfish life. There is no development of the higher qualities of being, no approach to godliness in a cynical, critical habit of harsh judgments and fault-finding. Delicate plants do not grow in boiling water, or frost, or vitriol. If you can see only evil in others, the trouble is in your eye. If you are provoked to complaints and criticism, if people rub you always the wrong way look on the inside for the trouble. Only when you are excited to compassion by wrong doing is love dominant, and only then are you in condition to grow. Do the needs of others waken sympathy and a desire to help? Is there a heart of compassion, kindness; are you trying to help the soul that is in need? Is your heart moved by appeals for the lost and the cry of the distressed? More than that and better, is your hand busy to help and relieve the troubled? Give love a chance. Only in the element of love can the qualities that produce Christian character live and grow and flourish. Godliness is not made with hammer and saw; it is a growth and its growth is only possible in love.

THE BAPTIST RECORD

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

THE CRISIS OF THE CHURCH, by Dr. William B. Riley, pastor of the First Baptist church of Minneapolis, Minn., is a clarion call to follow the truth in all the branches of the church's activities. It discusses crises in education, the present ministry, the present pastorate, present day evangelism, the conduct of church members, social communism, the church and its money, the country church, and the city church. Startling decadence in all these directions manifests itself, and the author emphasizes as the only cure for the ills of the times the exaltation of the cross with the matchless Being who suffered thereon. To one reader the most striking of the twelve attention-commanding chapters is that upon the present message, in which, after speaking of the cessation of expository preaching, the avoidance of doctrinal subjects the passing away of the old method of collated systems of truth, and the condition of preacher and people without satisfactory place of the Bible or compliance with the plain, practical commands of God, he gives a terrible arraignment of present theological training as received in many of our seminaries and concludes with Paul's solemn injunction, "Preach the Word." In the conduct of church members, the physical appreciation and moral depreciation of the body characteristic of these days are dealt with, and the proof of Christ's deity and saving power made to rest on the transformed life of Christianized men. The thought of the book is vigorous and virile, clothed in language clear and impressive, without an indefinite or confusing sentence; the divisions of the chapters, originally sermons, are natural and definitive; and the whole treatment takes hold upon the memory. In all, Christ's redemption, His gospel, His return, are the keynote and the theme. We reproduce a paragraph from the address on "Evangelism." "In the first century before that Name, the worship of false gods went down; the priests of superstition were put out of commission, and idol shrines were forsaken. That same Name, and that alone, can cope with the cultured paganism of the twentieth century. Its better presentation is the only hope of the apostate church and an acquaintance with Him who wears it is the only adequate panacea for a race sin-poisoned even unto death. The evangelist's message is not in many words, but in one—Christ."

NOTICE.

You are coming to the Baptist State Sunday School and B. Y. P. U. Convention, I know, but we want your name before hand. Please send your name to J. E. Sweaney, chairman of entertainment committee, or to myself right away. We want to have your room waiting and the pot boiling for you when you arrive. Remember the date—March 16-17-18. J. D. FRANKS.

Mississippi Womans College

VICTORY FOR BYRD AND FARR.

A week ago Sunday, Brother J. S. Deaton, of Clinton, was with us and gave two good sermons at the Immanuel church. Eight of our girls, who were especially interested in church and missionary work, attended the Men's Convention at Meridian. They were Miss Mae Davis, Darlyn; Miss Rose Mae Polk, Columbia; Miss Neva Morris, Bassfield; Miss Alma Lowrey, Seminary; Miss Suedie Thompson, Forest; Miss Delores Doolittle, Slate Springs; Miss Kate Atkinson, Laurel; Miss Frances Ellis, Meridian. The trip was a benefit to them in every way.

Last Sunday morning Brother J. E. Byrd came to the Immanuel church and took our subscriptions for the \$100,000 educational fund. The little church which is made up in great part of the students and faculty of the Woman's College, responded nobly. Its subscription to date is nearly \$3,500. Almost every person in the congregation made a contribution. On Sunday night, Brother W. E. Farr, who had in the morning presented the college cause at the Fifth avenue church, preached most acceptably for us.

On Monday Mrs. Johnson and the writer attended the association-to-association meeting at Ellisville. Among the visitors, Dr. J. G. Chastain, of Mexico, and Dr. C. D. Graves, of the Foreign Mission Board, made helpful and instructive addresses.

A merry party of our teachers, consisting of Misses Agnes McLean, Bettie Pratt, Mary G. Gordon and Lucile O'Mara, spent Monday and Tuesday enjoying the sights of New Orleans and Mardi Gras.

Miss Otta J. Stephens, our teacher of voice, has returned from a sad visit to her Missouri home, the occasion being the death of her sister.

The Hermenians have entertained recently with a mock marriage and the Philomathians reciprocated with a Valentine party.

We hope that any of the brethren having any occasion to stop over in Hattiesburg will come out to see us.

J. L. JOHNSON, JR.

RAILROAD RATES TO MISSISSIPPI BAPTIST S. S. AND B. Y. P. U. CONVENTION.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet with the church at Durant, March 16-17-18. The introductory sermon will be preached and organization effected on Tuesday night. Reduced rates will be given on the return trip to any who hold a certificate from the agent from whom ticket is purchased certifying that full fare is paid going. Be sure to obtain a certificate when you purchase a ticket. There must be at least 200 who have traveled over the railroads, present before rates can be obtained. Every Sunday School and church in the State is entitled to a representation. Experts in the work will be on hand. MARTIN BALL, Sec.-Treas.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

THE COUNTRY CHURCH.

One of the most important factors in our denominational life today is the country church. We have over 1,200 of these churches in Mississippi. They are the feeders for our city churches. They are the recruiting ground for the ministry. They are the bulwarks of orthodoxy.

A Card Index System.

But if these churches are preserved it must be through the leadership of the men who pastor them. The country is feeling the thrill of the new movements. Methods in farming are changing. The school system in the country has been made over. The country is going through a new birth.

Did you ever hear of a card index system in a country church? Well, such a system has been put on by an enterprising country pastor. He has the whole membership carefully entered in an up-to-date system—and it is more than a religious rating, too, that he has given his people.

Sure enough country people are these whose names, together with many facts and figures, are on the card that fill the pastor's files, for Harmony is a real out-in-the-country church.

Community Improvement Bands.

Five years ago the pastor took charge of the church. He believed that the annual call was unscriptural. (It would be good exercise for some one to hunt up the Scripture for an annual call.) He went to Harmony to live as pastor.

A Plat of the Community.

In all his work the pastor has studied his people. Pointing to a plat hanging in his home, he said:

"I want to emphasize the importance of every country pastor's having a plat and a survey of the community. There in the center you will see the church. All these other dots over the plat represent homes or school houses. Notice the number corresponding with those on the cards in the index. There is a card for every man, woman and child.

Young People Organized.

"The young people are organized both for sport and service. And the organization centers in and around the church. And why should not the people's life in all of its interests and functions, center around the church?"

"I differ from the man who scouts the idea that there is no place for sport in the life of the country boy or girl," says the pastor of this church. "I believe in plenty of good, healthful, clean sports. We even have a gun club. The young women have their organizations. The young men have a brass band which has made chautauqua engagements in nearby towns. And there is a baseball nine. But in all our play or work we play and work to the glory of God. Cigarette smoking and profanity suspends one from membership in any of our clubs. And, what do you think? There are no cigarette smokers and swearers among our boys and young men."

arette smoking and profanity suspends one from membership in any of our clubs. And, what do you think? There are no cigarette smokers and swearers among our boys and young men."

Produce Clubs.

When asked about missions and benevolence, the pastor said:

"We have settled that matter long ago. You see our people haven't much money, but they raise a great deal of all the things grown on the farm. I soon saw that they could give largely if they were allowed to give of the things they had.

"First of all, I organized the boys into corn clubs. We joined the State organization, but it was understood that our corn was for the Lord. And what was more, since our corn was for the Lord, it was obligatory upon us to make it the best. Harmony could not afford to let any other community beat her. My, how the boys did take hold of it!

"Then I organized produce clubs among the members. I started out something like this:

"At the Saturday meeting I said, 'Brethren, we take regular collections each month for missions and other objects, but the amount is so small that I am frequently ashamed to send it in. We can do better than this; we must do better. I am going to suggest a way by which we can do something worth while, and then let you talk about it.'

"Suppose after every fourth Sunday, we get a wagon, or maybe two wagons, and let all our members have a chance to put something in to send to town, to be disposed of and the proceeds divided proportionately between the interests fostered by our denomination. Brother Hall, a good Baptist merchant in town, I am sure, would be glad to turn the produce we send him, into money for us. Brother Stringer, you would furnish us a wagon, wouldn't you? There, I knew you would. Brother Wood says he will furnish another if necessary. Johnnie Jones, will you drive one of the wagons? I felt sure you would, and you can get another boy to go with you. There ought to be two boys to each wagon.

"Let every home give a barrel of corn, a bushel of potatoes, or peas, a side of bacon, a ham, a shoulder, or a jug of syrup. The sisters can put in butter, eggs, or chickens. I believe we can make up two wagon loads every month and never miss it."

"I then appointed a committee whose business it would be to see to the sale of the produce collected and the distribution of the money. We decided in conference that we would be governed by the action of our State Convention in this matter. I see that the apportionments this year for State home and foreign missions are: \$42,000 for State missions; \$31,000 for home missions, and

\$42,000 for foreign missions. This gives us the basis of 37 per cent for State missions, 26 per cent for home missions, and 37 per cent for foreign missions for this year's work.

"This committee was known as the produce committee. They were to write to our corresponding secretary, J. Benj. Lawrence, Box 443, Jackson, Miss., for tracts on all the missions, to be distributed among the members."

Business Methods.

"It is necessary to do things in a business way, so we have a meeting of the club about the middle of each month. We also keep a list of everything given to the drivers. A list of sale is also kept by the committee disposing of the produce. This is entered in a book purchased for that purpose, and kept as a part of the records of the church."

The Meaning of It All.

"Do you want to know what this campaign has meant to Harmony church and community? Has it paid in dollars and cents? Well, I should say that it has! There is no longer an exodus from the community; instead several families, that had moved to the cities, where they might enjoy modern conveniences in the home, have come back to the country and built new houses, or provided the old ones with modern conveniences. Large holdings are being cut up, farms of from 80 to 160 acres taking the places of half-sections or sections. And the small farm well tilled is paying, and land is worth three and four times as much as it was before."

If every country church in Mississippi would adopt this method of work it would mean a new Mississippi, a new country. And it would mean, above everything else, that our Lord Jesus would be glorified and His kingdom built up.

Let every pastor interested in this movement write us at once for further information. We have free tracts explaining the whole plan.

It is not easy to understand the attitude of mind, on the part of an evangelical Christian minister, who opposes the work of "Billy" Sunday. The writer of this confesses to having had some prejudice against Sunday when he began his career, and thought that his work was superficial; his success, due to his eccentricities rather than to his inherent qualities of faith and love and earnestness, caused by the Holy Spirit. But as the years have gone by he has become more and more convinced that the Master is using the evangelist for a large work in the kingdom, and especially for the vindication of the truth, that it is "not by might nor by power," but by the Holy Spirit, that souls are won to Christ. The language and style of the man are not to be admired; but his honest purpose and his method of attack upon sin, as well as his loyalty to Christ and to the Word of God, are to be admired and imitated. It is too late now to criticize or belittle "Billy" Sunday.—Journal and Messenger.

THE RELATION OF THE PASTOR TO THE FACTS OF THE SUNDAY SCHOOL.

After carefully watching the Sunday School for over thirty years, I am fully persuaded that if we make a real success of Sunday School work it must be done through the pastor. I have sweet experiences of Sunday School work from childhood, in the Sunday School in the cabin on the farm, in the little country church in the grove, in the town church and in the city church, and in the seminary. And I don't mean to say that there cannot be some good work in Sunday School apart from the pastor, but after careful and prayerful study as a Sunday School pupil, as a Sunday School superintendent and as a seminary student for over four years going out with the preachers to their fields of labor, I am sure if we ever make a sure and lasting success of Sunday School work it must be done through the pastor. Having this firmly fixed on my mind, heart and life, I write this little letter associating the facts of Sunday School with the pastor, hoping God will use it in some small way to make the Sunday School a success and to honor and glorify His name.

The facts of the Sunday School are:

- Organization,
- Teaching,
- Worship,
- Oversight,
- Character building,
- Offering,
- Evangelism.

The great commission in Matt. 28:19-20, has the word "teach" running through it like a silver thread; so has this little outline of facts of Sunday School. If you will carefully trace the word teach you will see that it runs into every point of this outline, and if we carry out Christ's commission we must put the right emphasis on teaching, and if teaching is carried out to its best advantage in the Sunday School the preacher is not only going to have to be pastor of the church but of Sunday School and as the right kind of a Sunday School is a real preparation for the preaching service I don't see how the pastor can keep from not only being vitally connected but greatly appreciative of the opportunity of being a real pastor of the Sunday School. The pastor has a vital connection with every point in this outline of the Sunday School.

Organization means much to the success of any work and especially to the Sunday School. The well organized and graded Sunday School has too much attached to it to think of bringing it out in this short space; in fact, every point of this outline calls forth a separate lecture to each point. I can see the four- and five-year-old child going into the graded Sunday School with the graded lessons and the graded teacher and coming out at sixteen years old (as he goes from home to college), well prepared spiritually (for very few will come out of the well graded Sunday School not saved). Not only select the calling that God would have him for and prepare for it, but ready to be a real help to some one along the line who has missed this great privilege and when he gets his college course, which every-

one should strive for, he is then ready in heart and mind to take a seminary course which every saved person that can should have.

Now, dear pastor, think for yourself how much organization means to your Sunday School. Make your very best preparation on this line and be able to lead, not follow, but lead your people. As we stated, teaching runs all through this line. Organization depends much on the teaching of the pastor.

Our second point of outline is teaching. Is it possible that the pastor will allow anything to be taught in his Sunday School that he has not thoroughly investigated? He may ask the question, how he may know what his teachers are teaching. If he will be a confidential friend, companion and leader of the officers and teachers of the Sunday School, study the lessons with his teachers, show them he wants nothing taught but just the things that will bring honor to our Savior's name, there will be very few teachers that will go astray.

As to the worship in the Sunday School, it is a bad day for any Sunday School when it fails to be a service that is not worshipful. Pastor, if our Sunday Schools do not really worship God, who will God hold responsible? Is not the pastor the leader of the flock? Our people need teaching along this line. That should be a deeper sense of worship in the most of our Sunday Schools, especially in the way God's Word is read in the Sunday School. If we will be as truly in worship in song and reading God's Word as in prayer there will be a great change in the worship of our Sunday School.

The oversight of our Sunday Schools starts in the home, if the pastor and the parents work together it will solve many problems of the Sunday School.

Character Building.

We will never know how much the Sunday School builds the characters of our young people. If our pastors will preach a sermon on the Sunday School, building the character of the children and helping the character of the grown-up persons and by giving them something to do, more would be enlightened not only in Sunday School work but make brave and true soldiers of the cross.

Giving is one of the real acts of the Sunday School. I verily believe if we ever solve the finance of the church it will be done largely through the teaching of the Sunday School. Now if the pastor wants to solve this problem in his church, study God's plan of financing His church, which is not less than one-tenth of our income, whether it be much or little, put in the treasury of the church upon the first day of the week. Space will not allow a discussion on this point, but I can prove by the Bible that this is God's plan. If you don't believe it, call for proof and I will give it in a lecture or in writing. If the pastor will practice this in his life and train his teachers on this line they will soon teach the pupils, and when this happens the financial problem of the church will be solved, and I doubt very much if it is ever solved in any other way.

The last but not least fact is evangelism.

Now, dear pastor, you may agree with me on organization, teaching, worship, oversight, character building and offering, but if we neglect this last point the whole thing amounts to nothing. How many unsaved are there in your Sunday School? You may say, I don't know, but have you tried to find out? I believe every pastor should know how many lost souls there are in his Sunday School. And not only pray for all that are lost in a general way, but he should know them personally, and everyone should lie as a millstone upon his heart. Then and not until then will he be able to pray and work to get them saved as he should. This last is the greatest subject, the greatest of all, but let me ask you, pastor, one more question, How many have gone out of your Sunday School to hell, without you making a real effort to get them saved? and when we meet at the judgment bar of God, what will your answer be? Have you done your best? Train your teachers in evangelistic work, and pray and be busy every day, but don't forget the poor lost souls in your Sunday School. He will make you glad if you rescue him, but if you fail to warn him, he may land you in hell and your heart will be exceedingly sad.

Now, dear pastor, please don't take this as a harsh rebuke, but as a tender, loving, solemn warning of your relation to the facts in the Sunday School. If I can help you, let me know.

WHEN A BAPTIST IS NOT A BAPTIST.

What are the essential principles upon which Baptist churches are organized and whose denial should prevent any church from calling itself Baptist? When asked this question sometime ago, Dr. Augustus H. Strong, the eminent theologian, replied: "I would summarize the laws of Christ in this matter as requiring practical acknowledgment of: (1) The unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity. (2) Credible evidence of regeneration and conversion as prerequisite to church membership. (3) Immersion only as answering Christ's command of baptism, and to the symbolic meaning of the ordinance. (4) The order of the ordinances, baptism and the Lord's Supper, as of divine appointment, as well as the ordinances themselves. (5) The right of each member of the church to a voice in its government and discipline. (6) Each church, while holding fellowship with other churches, solely responsible to Christ. (7) The freedom of the individual conscience, and the total independence of church and state. I ought to add, however, that the duty of every believer to be baptized on profession of his faith, implies his previous acceptance of Christ's deity and atonement. Baptism into the name of the Father, and of the Son, and of the Holy Spirit, cannot imply supreme allegiance to the Father and only subordinate allegiance to Jesus Christ. Baptists cannot be Unitarians, and Unitarians cannot be Baptists. Baptism is the outward sign of a previous spiritual union, by faith, with the Christ who died for our sins, and rose again for our justification."—Biblical Recorder.

Meridian W. M. U.

It was our privilege to attend the W. M. U.'s "union meeting" at Highland church, Tuesday, February 2, 1915. Our hearts were made glad to see that church full of the Lord's handmaidens, busy about their Master's business. It was indeed a great pleasure to be there. Mrs. Henry Broach, president, was in the chair and opened the meeting; Mrs. Holsenback offered prayer and read the Scripture lesson. The lesson for the afternoon was Second Timothy, second chapter and fifteenth verse, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Each one was asked to quote some verse. More than one hundred promises were quoted, and a beautiful solo was sung by Miss Hoyt Dunn, "I'm a Pilgrim and a Stranger." We then listened with interest to a paper by Mrs. Grace Poytress, "When We Begin" (II Tim. 2:15); to another by Mrs. I. J. Brunson, "How We Began" (II Tim. 2:15). We were sorry we could not hear our beloved Mrs. Hackett on "Some Requisites" of II Tim. 2:15. She was too hoarse to speak.

For lack of time we had to miss the one-minute talks by the presidents of each society as to "How Her Society shall Strive to Better Obey Second Timothy 2:15." Our hearts were made to rejoice as we listened to the roll call, and heard the reports from the eight W. M. U.'s of Meridian and four Y. W. A.'s one G. A. and only one R. A. We were indeed proud of that dear girl and boy as they stepped to the front and read their reports. Each report was full of personal service—visits to sick, cottage prayer meetings—in fact, every phase of personal service was touched. In one report we remember there had been fifteen spoken to in regard to their souls' salvation; what a blessed work is that! "He that is wise winneth souls." Miss Bullock, city missionary, read a long and beautiful letter from Miss Priest, who is now doing mission work in Texas. Miss Priest is a Meridian girl who the W. M. U.'s and Y. W. A.'s of Meridian helped at training school in Fort Worth, Texas, last year.

Miss Bullock gave a most excellent report of her work as city missionary; everything joyous singing out in the major key, until the very last note was reached, when, alas, she was compelled to strike the minor key, by telling of the struggles of the Eighth avenue church, of how it was unless they could raise by the first of April, 1915, \$250, their little church would be sold, and how hard they were working to try to save it.

Dear reader, to us perhaps \$250 seems a small amount but it means much to that small band of Christian women. The need is very great. If you chance to read these lines and if you out of your abundance could spare just one dollar for this great work in this neglected field, just send it to Miss Bullock, city missionary, Meridian, Miss., and the Lord will bless you. We were then called to prayer, and after singing "More Like the Master I Would Ever Be," the president announced instead of the usual

refreshments, food for mind and heart would be given. Nut shells were passed. Each one contained a tiny picture of some mission or missionary. With these verses attached on a slip of paper to represent a slice of cake, tied with the W. M. U. colors, Miss Bullock was the originator of the refreshments and she called them nuts and cake.

Be not weary in well doing.
Eager the best way to help others keep pursuing.
And the way will open wide,
'Cause He promised you He'd guide;
Only you your part must take,
Never doubting He the way can make.

Cheer up! Work and see the problem solve
As the earth is the Lord's and the fullness thereof
Keep clear your vision hold on His promise lay,
Eureka! at the "good will center" we will meet in May.

We were to guess who, what, when or where. My dear readers I commend to you this plan for your refreshments and Mrs. A's cake will not be better than Mrs. B's. It was a glorious afternoon.

MRS. J. P. HARRINGTON.

Houston W. M. U.

Slowly but surely we are growing here. Four new members received last meeting; eight new subscriptions to "Royal Service," personal services in the form of cottage prayer meetings for "shut-ins," undertaken; reading circle as a step toward mission study, inaugurated and seven points on standard of excellence attained. Things are getting better.

Yours in service,

LILY W. RILEY.

Does your W. M. U. or Y. W. A. need some money? Here is the best way to make it. Get ten of your members each to secure one new subscriber to The Baptist Record at \$2.00 per year. When you have sent the entire \$20.00 to The Baptist Record, they will send you immediately a check for \$10.00 for your society. This may be easily done if you get ten members to pledge themselves in the meeting to get one apiece before the next meeting. But remember that they must be new subscribers and renewals do not count. This offer is subject to withdrawal without notice, so you should get busy at once.

There are three books on Sunday work that every Sunday School worker and every preacher ought to have. They are, "The Twentieth Century Sunday School," by Dr. Samuel H. Greene; "The Pastor's Leadership of Sunday School Forces," by Dr. A. F. Schauffler; and "The Pastor and the Sunday School," by Dr. William E. Hatcher. The Baptist Record will send any one book postpaid for its price, fifty cents; or if you mention this paragraph we will send the three books postpaid for \$1.00. They are well bound in substantial cloth.

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BOOK NOTICES.

BLOSSOM BABIES, by M. Louis Chadwick, M. D.; published by the Methodist Book Concern, New York; price, 75 cents.

It is not longer thought among enlightened mothers that innocence of the laws of nature governing the increase of plant and animal life, is a protection to the young. On the contrary wise mothers are endeavoring to implant the laws of nature in the minds of their children in such a way that there will be no impure thoughts concerning God's plans for the perpetuity of the human race. To all mothers who have this subject in mind, there will be a welcome given any help to properly instruct their children. In the above volume is given the simplest and most attractive instruction that it has been our pleasure to inspect. In the form of stories about the flowers and their habits, is given the first steps in sex knowledge and even the most shrinking mother will not be abashed by reading these beautiful stories to her children, for from them they will receive a beautiful idea of God's great plan and this idea can be later carried further into the animal kingdom. A clearer and more intimate knowledge of the common plants around us will be given to the child who has an opportunity to read or hear read, these lovely stories.

LIFE OF J. E. B. STUART, by Mary Lynn Wilkinson; published by B. F. Johnson Publishing Co., Richmond, Va.; price, 40 cents.

This life of Gen. Lee's chief of cavalry, Major-General J. E. B. Stuart, while intended as a supplemental reader for school children, gives in a most interesting form, the great part that this great man contributed to the glory of the South during the civil war and a complete account of his life. It will be read with interest, therefore, by grown-ups as well as by the young for it contains in such tangible form the principal events of his life, and gives the reader an impression of the great debt we of this age owe to the men

who suffered throughout the, four years of the war and then throughout the reconstruction period.

WONDER-OAK, by Bertha Currie Porter, published by The Methodist Book Concern, New York; price, \$1.00.

This is a most fascinating fairy tale in which the flowers, birds and trees depict the outdoor life of a year. It is absorbingly interesting and is instructive as well, for from it the child will learn much of nature lore and will imbibe a love for the things of the forests and all the handiwork of the great Creator. In selecting books for children, the wise parent will seek those that will leave in the mind of the child wholesome thoughts and entertain as well—just such a book is this, and we commend it to all who are looking for high-class literature for their children.

PROBLEMS OF COMMUNITY LIFE, by Seba Eldridge; published by Thos. Y. Crowell Co., New York; price, \$1.00.

When the citizenship of the United States was scattered throughout the rural districts and large cities were not found so closely dotted about, the community life presented different problems from that of today. Now we find churches, clubs and individuals trying to better the community life of the towns and we note an improvement from their efforts. The above named volume will be of great assistance to all who would correctly appraise the conditions in their own towns and cities, and it will also be suggestive of many improvements. It is a clearly stated outline of applied sociology that should be enjoyed and used to the betterment of all who seek from it assistance in their own local problems.

Specially prepared for The Baptist Record by The National Publication Review Bureau, Jackson, Miss.

A Polish couple came before a justice of the peace to be married, says the Troy Times. The young man presented his marriage license, and the pair stood up for the ceremony. "Join hands," said the justice of the peace.

They did so, and the justice looked at the document, which authorized him to unite in matrimony Zacharewicz Perzynski and Leokowads Jaulinski.

"Ahem!" he said. "Zach-h'm-ski, do you take this woman—" and so forth.

"Les, sir," responded the young man.

"Leor-m-h'm-ski, do you take this man to be," and so forth.

"Yes, sir," replied the woman.

"Then I pronounce you man and wife," said the justice, glad to find something he could pronounce. "And I heartily congratulate you both on having reduced these two names to one."—Youth's Companion.

"Why do you feed every tramp that comes along? They never do any work for you."

"No," said the wife, "but it is quite a satisfaction to me to see a man eat a meal without finding fault with the cooking."

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American Baptist Publication Society
514 N. Grand Avenue, St. Louis, Mo.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson
Young People's Leader.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Another Has Gone to Her Reward.

Baltimore, Md., Feb. 5, 1915.

Dear Council Friend:

Once more we are called upon to mourn the loss of one of our honored members, Mrs. T. A. Hamilton, W. M. U. organizer in Alabama. You doubtless know that she was the daughter of the late Dr. H. A. Tupper, corresponding secretary of the Foreign Mission Board. In her very life-blood, therefore, coursed the warmest love for missions and she did truly pour it forth in many years of unflinching, strenuous service as a field worker.

Serving at different times as State president, W. M. U. vice-president, Sunbeam leader and W. M. U. organizer, Mrs. Hamilton taught me many lessons but two of them stand out now most prominently in my memory. First, there was her prompt and constant follow-up work after she had been out on the field. She knew that the new societies must be nurtured very carefully and by personal letters and appropriate literature she gave her best to this end. In the second place she was a veritable advance and rear-guard to the W. M. U. annual meeting. All during February, March and April she would speak and write about the approaching great event and would direct the plans of many accordingly. After the annual meeting she ceased not to explain its great policies to the end that each society might be a part of them.

As we think of our work can we not make these two characteristics of her life more distinctly a part of ours? It will mean much for the permanency of our work.

You have doubtless heard that Sunday, March 28, has been set aside as Missionary Day in the Sunday School. Splendid charts have been prepared by the Sunday School Board and I feel very sure that the other helps will be equally as valuable. As council members we can do much in advertising the day, in encouraging the Sunday School pupils and officers to observe it, in lending all possible aid personally in carrying out the program and in showing ways and means toward a universal and abundant offering.

Hoping that February may be as beautiful and good to you as St. Valentine's Day would have it for the children, I am,

Yours in loving appreciation,

KATHLEEN MALLORY.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Nowadays we get this famous mixture by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also brings back the gloss and lustre and gives it an appearance of abundance.

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The Baptist Record, Jackson, Miss.

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Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

HOW DAN GOT TAKEN HOME.

By W. P. Chambers.

Dan's father and his older brothers remained at the public speaking much longer than they expected, because a noted orator who was not on the program arrived on the ground. It required but little persuasion on the part of his friends to induce him to offer a few remarks. His carefully prepared impromptu address was so long that when it was ended, the sun was far down the western sky, and the cloud in the east was growing larger and darker.

"We'll not have time to go by your uncle's today," said the father, as they mounted their horses. "Let's go straight home."

They rode leisurely, however, for others rode with them most of the way, and it was dark when they reached home. As they unsaddled the horses, Mrs. Mayfield came out the door and asked:

"Where is Dan?"

"I've not seen him," answered the father. "Isn't he here?"

"No, he went to the creek to meet you, several hours ago."

"Yes, I told him to. Boys, one of you ride on down to the creek and tell Dan to come home. Like as not he's gone to sleep somewhere. And hurry, too, for there will be a rain if that cloud comes this way."

A few minutes later the young man came galloping back and stated there was no sign of Dan nor the raft.

"I called him a dozen times and he did not answer."

Instantly all was anxiety if not confusion in the household.

"I don't understand it," said the father. "Dan can manage the raft all right with what water is now in the creek. He must have poled up or down a little way, and gone to sleep."

"Or fallen off and drowned!" faltered the mother.

"No danger of that," said the eldest son. "Dan can swim like a fish, and dive like an alligator."

Meanwhile they were not idle. Long sticks of resinous pine were prepared for torches, and they set out. The mother started, too.

"No, Susan," said her husband. "You must stay here. I think Dan will come in directly."

For twenty-odd years her husband's wishes had been Susan Mayfield's law, and she only said, "I'd like to go!"

"No, mother, you can't travel along the creek banks like we can. Besides, it's going to rain, and if Dan comes in and finds no one at home he'll be scared."

Arriving at the creek the father said, "Ben, you go up the creek to your swimming hole, then come back to the house. If you find him shoot both barrels of your gun. Maybe we can hear you. If you don't find him, take a horse and go to Dale's."

Ask two of the girls to go to your mother, and you and Dale and Joe hurry up to the Smith ford. If we get there before you do we'll leave a fire burning on the bank. Follow us down the creek."

Long before these orders were executed the threatened storm had burst. Its fury had been partly spent when the two parties met at Smith's ford. The two older men followed one bank while the three younger crossed over and trudged along the other. An unspoken fear was gripping every heart.

They had gone nearly a mile further when they came to the raft, standing on its edge, entangled in the top of a fallen tree, and a few feet away they found the boy's hat on a pile of drifted trash.

There was no longer room for doubt. The boy was drowned, and all their efforts were directed toward recovering the body. A roaring fire was built on the bank and by diving in the water and dragging the stream with such hooks as they could improvise, the search went on all the rest of the night and into next day.

In the meantime other help had been summoned and by daylight nearly every man and boy for miles around had gathered on the bank of the now receding stream.

It was near midday when some one reported having found the tracks of a barefoot boy as he crossed a muddy place while the rain water was still running across a part of it. When the father and the two brothers had inspected the foot prints they positively identified them as Dan's. Others agreed with them and the search was mostly turned in a new direction, while a few still lingered on the creek.

Whither would the search now lead them? These foot prints were on the other side of the creek from Dan's home, and they pointed to the sterile sand hills, where nothing grew but pine trees, wire grass, deer apples, with scattered patches of prickly pear and saw palmetto. There was little hope of finding a trail such unskilled woodsmen could follow. But over the hills and along the valleys with their narrow swamps, men and boys rode or walked and shouted the name of the lost boy.

Among the lost vocations in many parts of the Southland is that of "chicken peddler." Years ago he was an "institution." We sometimes meet him now, in sections remote from the railroad, but he has practically disappeared. His outfit consisted of, first of all, a wagon and team. The team was sometimes a horse or mule, or a pair of ponies. Generally it was a yoke of oxen. The bed of the wagon was mostly a two-story chicken coop, with a small reservation for eggs and beeswax. Sometimes he carried a small stock of notions which he bartered for eggs and chickens. On top of his

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Get a 25 cent box at any drug or department store, and get relief.



coops was piled his bedding, his cooking utensils, his chicken feed and provender for his team. Over all was spread a canvas cover neatly fitted on a home made "bow frame."

Up and down the public and settlement roads, in all seasons and in all sorts of weather, he traveled, sleeping where night overtook him, camping out when necessary, but all the time plying his vocation. His business was to buy chickens from the farmers' wives, haul them to the nearest market and sell them for all he could get.

Generally he was a man. Sometimes it was a man and a boy. More rarely still it was a man and a woman.

So it happened that one day in summer Sam Sumrall and his wife drove along a settlement road running parallel with Tallacutta creek. It was late in the afternoon and Sam was driving his oxen as fast as he thought it prudent. They had crossed

ed an old unused road some twenty yards when his wife exclaimed, "Sam, stop!"

"What for?"

"I saw something back there lying by a tree. I've been thinking about that lost boy they told us about today."

"Well, go back and see what it was if it will do you any good. I want to light my pipe anyway. Woa!"

So the woman climbed over the wheel and went back. A moment later she called out,

"Sam, come here!"

It was a boy sure enough, huddled down by a tree. He was sound asleep, maybe dead, for they could not awaken him.

"I guess it's a lost boy all right. Whose boy did they say it was?"

"I think they called the name Mayfield."

"Oh, yes, I remember now—old John Mayfield's boy."

"Do you know him? Where does he live?"

"I've been to his house. He lives about three miles back this way on the other side of the creek."

"Less take him home."

"But this may not be the right boy. Maybe this one ain't lost at all. Besides we'll have to go back a half a mile to find a road to take us there."

"That's all right. Turn the team around. We can't leave him here."

"Well, well, women will be women, no matter how well you treat 'em."

With this bit of philosophy, spoken partly to himself, the peddler brought his outfit around.

So they lifted the unconscious boy to the top of the chicken coop and the woman took his head in her lap. As they drove in the new direction the man and the woman were strangely silent. Perhaps each one was thinking of their own bright-faced boy who, when about Dan's age, had sickened and died, and who never had a brother or a sister.

When about half way to the Mayfield home a horseman cantered up behind them. Partially drawing rein, he inquired,

"Have you seen or heard of a stray boy?"

"We've got one here," said Sam. "Maybe he's the one; we can't wake him."

"That suits Dan to a t-y," he answered as he leaned forward to see the boy's face.

A single glance was sufficient.

"Yes, that's him. I'll ride on and let them know about it. They say his mammy has gone plumb crazy. Take the first right hand after you cross the creek."

It was, taken all in all, a jubilant crowd that met the chicken peddler's wagon. As they lifted Dan from his lofty couch he was sufficiently aroused to ask,

"Ain't supper about ready?"

Before they slept, Dan's mother and the peddler's wife shed a few tears as they were clasped in each other's arms.

Hattiesburg, Miss.

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BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

NEWS IN THE CIRCLE MARTIN BALL

The South Carolina Baptist Education Board has elected Rev. C. A. Jones, of Bennettsville, secretary, and he enters the work at once.

We regret to learn of the death of our beloved Brother H. W. Rockett. A good man, splendid pastor and an excellent preacher has gone home.

Dr. F. M. McConnell, one of the secretaries of the Texas Board of Missions, has been elected to the secretaryship. He will begin work May first.

Rev. J. A. Garrett has resigned the pastorate at Sterling, Ill., and will enter the evangelistic work. He is very highly spoken of by the church at Sterling.

Alabama did no half way work in making prohibition laws this time. Whiskey men are not allowed to advertise in any way their rotten stuff in the State.

It is shown in Tennessee that forty-eight per cent of the laboring men own their homes since the saloon power went out. What a blessing has come to these citizens!

Dr. R. M. Inlow, secretary of the Arkansas Mission Board, has resigned to take effect April 30. He goes to Memphis to accept the call to Bellvue avenue church.

Dr. Clarence A. Barbour has been elected president of Rochester Theological Seminary. He is expecting to begin his labors April first. He is a graduate of this seminary.

Evangelist T. T. Martin is now in a meeting with Pastor A. J. Preston, at Andalusia, Ala. This makes a strong team. The Lord has set His seal of approval on Brother Martin's labors.

The church at Tunica has recalled Rev. J. A. Ousley to the pastorate, and he begins the year's work with bright prospects. There are some of the Lord's chosen ones at Tunica.

The simultaneous meetings of the Home Board evangelists in Baltimore was a great success. They report 1,300 additions to the churches of that city. The next work will be in Texas.

The Sunday School Convention of the Deer Creek Association will convene with the church at Leland, February 23-24. A strong program has been arranged and a good time is expected.

Everybody expected that Dr. L. R. Scarboro would be chosen president of the Southwestern Baptist Theological Seminary. We think he is the logical man for the place. The work will not suffer in his hands.

Miss Fannie Crosby, blind writer of hymns, died at Bridgeport, Conn., February 12. She was the author of 8,000 hymns, and was 95 years old. Her hymns, breathing so much of the gospel, had made her famous.

The Baptist Messenger states that there have been fifty additions to the First church, Oklahoma City, and no special meeting. Some one joins almost every Sunday. Pastor Hulton knows how to move things.

Evangelist Sid Williams has changed his address from San Antonio to Hinder, Texas. Brother Sid has been very successful lately in his campaigns against sin. The devil takes notice when he comes around.

Evangelist S. W. Kendrick, who is now at Casey, Ill., in a meeting, says the Baptists are getting a large share of the converts from the "Billy" Sunday meetings in Philadelphia. We trust they are genuinely saved.

We regret to learn of the severe illness of Editor R. K. Maiden, of the Word and Way. He suffers from an attack of acute rheumatism. He is among our very best writers. May he soon recover and be at his post.

The Mississippi Baptist states that Enlistment Missionary Zeno Wall has been called to Columbia. Brother Wall is a strong man and a good pastor, but why leave the work he is now pushing forward so successfully?

Pastor Howard L. Weeks, who did such successful work at the First church, Vicksburg, has just closed a great meeting with his church at Mansfield, Ohio. He was aided by Pastor A. Paul Bagby, of Louisville, Ky.

Pastor O. L. Halley, Plainview, Texas, has just closed a good meeting in his church, the pastor doing all the preaching. There were twenty-five additions. This makes 101 additions since he took charge in September.

The Central church, Nashville, Tenn., has called to the pastorate Dr. Jno. R. Gunn, of New York. We trust he is the God-sent man. Dr. Geo. A. Lofton, who so recently went home from this pastorate, was a mighty force.

Pastor J. C. House recently aided Pastor W. F. Braswell at Springfield, Mo., in a fine meeting. There were eighty additions to the church—twenty-three at the last service. The meeting began and closed with a revival.

FROM TEXAS.

It is seldom that I ever write anything for the paper, but the editorial in last week's Record was so good that I must send a word of appreciation. If all our people could read it and lay it to heart our Baptist principles would command more respect and win more adherents from those who oppose us or differ from us. I refer to the two editorials, "Right Attitude Toward Wrong Teaching," and "Limber Legs." Every sentence says something worth while. Here is a truth that ought to be inscribed on the heart of every one interested in the uplift of the race: "There is a sense in which that which goes into a man determines what comes out of him. What he is taught makes him what he is and determines what he does." That is most certainly true, and if so, this assertion which follows further on must be true also, viz: "It is not true that honesty and conscientiousness are sufficient, and will preserve us from harm. It is not a matter of indifference to us if others do not interpret the word and obey it as we do." It would be a blessing to our people if these two editorials could be put in tract form and handed out by every Baptist pastor in the State to his people. Of course some of the pastors have the "limber legs" and would refuse to distribute them. But the pastor who would rather be considered "superlatively sweet" by all denominations than be unflinchingly loyal to the truth ought to be in a "candy kitchen" and not in a Baptist pulpit. A clear conscience and the approbation of God is worth more than the shallow-souled compliments of unseparated multitudes. And the Christian who has convictions and will not stand by them is a traitor to the highest within him—his conscience.

The Baptists of Mississippi will go from strength to strength if they will read The Record and be taught by its strong, wholesome, illuminating interpretations of the Word of God. I offer you, Brother Editor, and all the brethren who write for the paper, the glad hand of sympathy and abiding interest in the things you are trying to do.

I am getting started in my new work as State evangelist of this great and needy Southwest Texas country. The field is so white and the laborers so few, the influence of a large foreign population of low moral standards is so overwhelming, that to succeed, the worker must lean hard upon his God. It is a big task, but the Lord gave me good health before He gave me the task. The work is hard, the worker weak, but he believes with an old-time war-

rior—"One man and God is a majority."

I hope to see many of my Mississippi friends at the Southern Baptist Convention at Houston. I greet you all and trust that the Lord may give you big things to do for Him and strength to do them.

Cordially and sincerely,
C. F. ANDREWS.

"The graspiest man I ever known," said Uncle Jerry Peebles, "was an old chap named Snooping. Somebody told him once that when he breathed he took in oxygen and gave out carbon. He spent a whole day tryin' to find out which of them two gases cost the most if you had to buy 'em. He wanted to know whether he was makin' or losin' money when he breathed."

"Darling," whispered the ardent suitor, "I lay my fortune at your feet."

"Your fortune?" she smiled in surprise. "I didn't know you had one."

"Well, it isn't much of a fortune, but it will look large beside those tiny feet."—Kansas City Times.

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There's a reason why nearly everybody freckles in February and March, but happily there is also a remedy for these ugly blemishes, and no one need stay freckled.

Simply get an ounce of othine, double strength, from your druggist and apply a little of it night and morning, and in a few days you should see that even the worst freckles have begun to disappear, while the light ones have vanished entirely. Now is the time to rid yourself of freckles, for if not removed now they will stay all summer, and spoil an otherwise beautiful complexion. Your money back if othine fails.

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JACK GATES, J. N. BROWN.

THE SOUTHWESTERN SEMINARY.

Things are moving along nicely at the seminary these days. The second term examinations passed off and our Mississippi brethren still on top.

We have had a number of the brethren look in on us of late. Prof. B. G. Lowrey was one of the speakers at our mission day not long since. Brother Arthur Flake visited us while holding an institute with Dr. Morris' church recently. Evangelistic Singer I. E. Reynolds and wife sang at our chapel service yesterday. Other visitors have been Brother McGill, Drs. Beecham of the Sunday School Board, and H. H. Hulton, of Oklahoma City.

The seminary trustees met at 10:30 on Tuesday last and by 12:30 had elected Dr. Scarborough president, to succeed our lamented Dr. Carroll. If there is any man who deserves this honor more than any other, that man is Dr. Scarborough. During the long illness of Dr. Carroll and since his death, Dr. Scarborough has administered the affairs of the seminary in a masterly way. One of the trustees in speaking of the election of Dr. Scarborough, said he had never seen a more beautiful spirit manifested in a board meeting in his life.

I am sure there is not a man living who is more in sympathy with the aims and purposes of the seminary than is Dr. Scarborough. The board of trustees certainly could not have pleased the faculty and students better. Dr. Scarborough is indeed and in truth the sympathetic friend of every student in the seminary. We are rejoiced that this our friend and brother and co-laborer, is also to be our guide and the guide of this great institution—the Southwestern Seminary.

I am yours in the Master's service,
C. C. BRISCOE.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which make it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. See at druggist's or by mail from Shuptrine Co., Savannah, Ga.

REDD—HILTON.

At 11:30 a. m., February 15, 1915, Mr. D. J. Redd and Miss Evie Hilton were united in marriage at the home of the bride's parents, Mr. and Mrs. T. W. Hilton near this place. The writer officiated. May this union be a useful one. J. R. KYZAR.

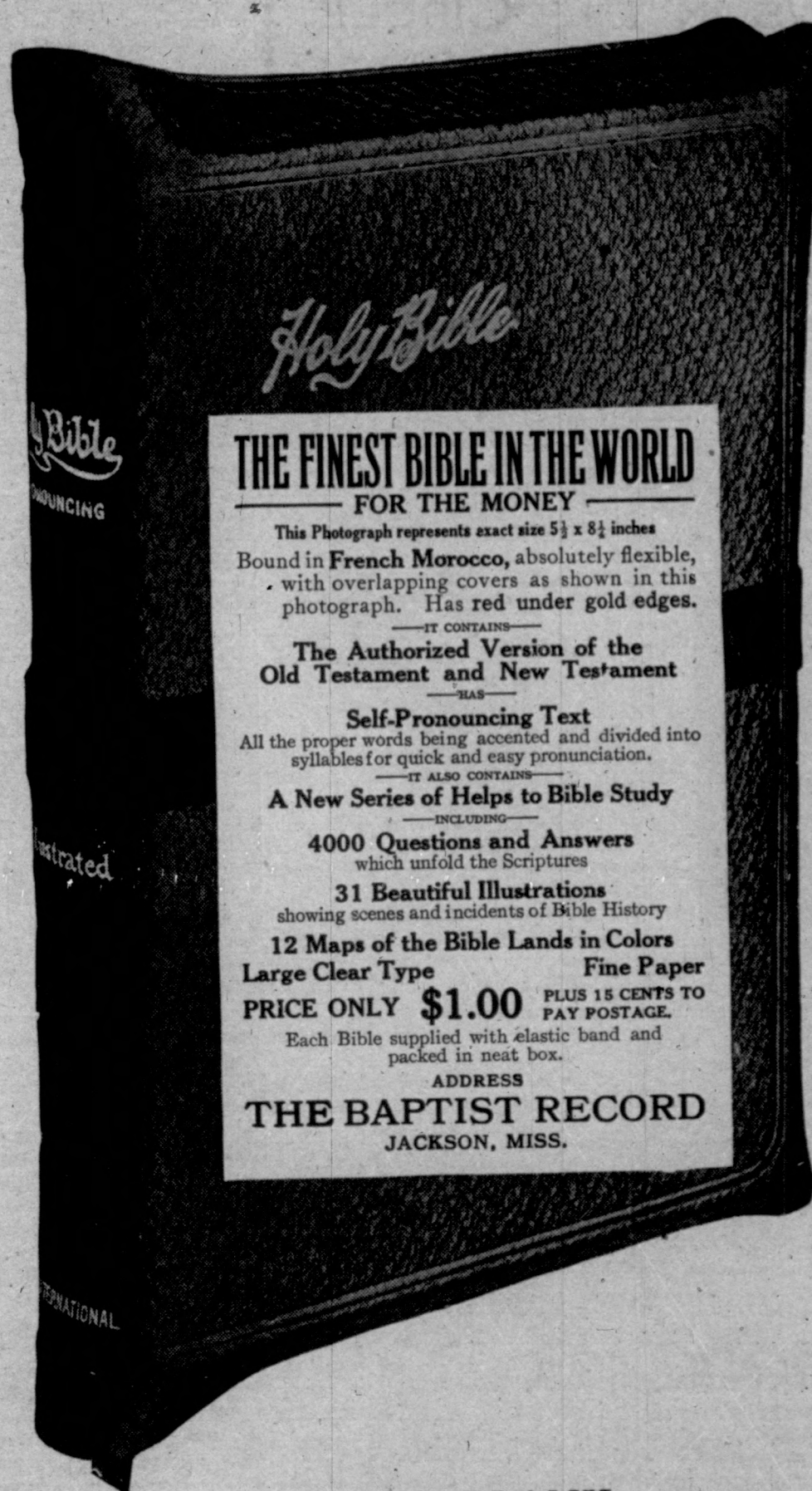
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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

March 7, 1915.

SAUL ANNOINTED KING.

1 Sam. 9:17; 10:1.

Introduction.

On account of old age, Samuel had appointed his two sons judges over Israel, but they did not walk in the ways of their father, but practiced graft and falsified their judgment. It is a dangerous experiment to practice nepotism in any form. It is the hidden breaker upon which more than a Samuel have wrecked their crafts. The appointment of relatives to office nearly always displeases the office seekers, and when things go awry, not only the disappointed place hunter, but also his friends will be fluent in expressions of criticism and complaint.

The least possible is said about these two judges, and yet what is said covers it all. "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." Graft and bribery in high places are evils that no people will stand very long, without a protest. And so the elders of Israel did the natural thing, humanly speaking, when they demanded a king. This request threw Samuel into a perplexity of doubt and difficulty. All night he lay fasting and sleepless, and "in the vision of that night is given the dark side of a new situation, on which Samuel dwells on the following day." The transition period had come. Samuel was old, and his judges were traitors to the trust imposed upon them. There was needed a strong head to unify the people as a nation, and to meet the united efforts of the Philistines. But in addition there was that personal pride in the people to be as other people and have a great king. It is not our own eyes that drive us to ruin, but the eyes of others. While Samuel was grievously disappointed, perhaps, in the demand the people made, yet he was statesman enough to yield, and hence began the United Kingdom of Israel. The lofty character of Samuel stands out in the unselfishness of his activities. And while as shown in the last lesson he built a memorial unto the Lord, unconsciously, he built a memorial to himself, for where will there be found a man to whom was entrusted so great a responsibility as was entrusted to him who, the last of the judges, founded the monarchy and established the prophetic order? This was a wise arrangement, for he established schools, so that so long as the monarchy should last, there should be alongside of the king, a prophet who should by his touch with God be able to hold in check the royal power.

The Lesson Teachings.

Saul, the Marked Man.—It is interesting to note the simple means God uses in setting in operation His human agencies. The Lord had decided to let the people have a king. He had even selected the man, but had not notified His nominee. He would confer this honor upon Samuel. Why, we need not ask, but nevertheless, we know it is true, that God's work on earth is done through human agency. And, as in the case of Saul whose mind seemed open to suggestion, a man is led into his life's work through the suggestion of a friend. Saul was marked out for a great work, and the devout old prophet was the man whom God could trust to inform him of it. Here is this suggested teaching: That God's elect should constantly keep the ear open to His directions as to the call of others into His service in some phase of evangelism, and when God says, "Behold the man of whom I spake to thee" there will be no hesitancy to speak to one in mind. This course of activity is especially profitable in speaking to the unconverted. No fear that any man properly approached will give offense. Every child of God should make it his life's purpose to lead some one to Christ every day.

Saul and Samuel.—Saul drew near to Samuel and asked to see the prophet. This is a brief and simple, but an eloquently told story. A young man in the presence of the greatest man of his nation, and yet ignorant of the fact. Note that Saul made inquiry for Samuel, and on being informed that the person whom he wanted was before him, he was obedient to every instruction. How often are young men brought face to face with life's crises and do not know it, and on inquiry of a friend are led into the lighted pathway of their calling. But alas! there are many choice intellects too obsessed by the forces of their carnal appetites to be able to see or even to inquire as to the purpose of their existence. Note that obedience is an absolute condition of being used in God's service. The contrast between Saul and Samuel is very noteworthy. Saul, a young man, a physical specimen and commanding in every respect, while Samuel, a moral and intellectual specimen, so forgetful of himself that a stranger would never think to pick him out as the great seer of the land. Greatness needs no royal robe to indicate its presence, and when approached for help is always ready to do the thing which the circumstances demand. This incident illustrates the great teaching that seekers after God are known of God before they know God.

Saul's Timidity.—To be timid is

LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

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not to be hopelessly a coward. One of the ideas of the word is to be struck senseless. And this seems to be what happened to Saul, when Samuel said, "And on whom is all the desire of Israel? Is it not on thee and on all thy father's house?" To recognize one's limitations is an element of strength. It enables one to fortify the weak places in his character, and at the same time to note the strength in the adversary. It surely was not to Saul's discredit to realize that he was of the Benjaminites, the smallest of the tribes of Israel, and his family the least of all the families of his tribe. His humble disposition was no bad presage.

Saul Honored by Samuel.—To the young traveler, a good dinner was of course very acceptable. But it had a far reaching influence in its effect. At meat, the old prophet could get in closer touch with his man. Samuel's diplomacy is illustrated in the act of having about thirty guests come to his house, and in giving Saul the "chiefest place." This act distinguished Saul, and so called special attention to his manly appearance. But the old man did not stop with giving Saul the best place in the assembly, but he gave him the best dish. And what was this dish? "And the cook took of the shoulder,



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J. I. JOHNSON, Jr., President, Hattiesburg, Miss.

and that which was upon it, and set it before Saul." In Lev. 7:32 we read, "and the right shoulder shall ye give unto the priest." It seems that in this act of Samuel he merely indicated to Saul that he was resigning to him the responsibility of the government. There is a good illustration if not teaching in the figure of the right shoulder as being the strength, and the part of the breast attached to the shoulder as symbolizing affection. This merely illustrates the position of the king and his relation to his people. But note, after dinner, Samuel communed with Saul. In this conversation it is to be supposed that the old man had a great deal more to say to Saul than he was willing at the time for all the people to hear.

Saul Annoyed.—It was an awful moment in the life of this young man to be thus appointed to the great responsibility of ruling a nation. Not only to rule but to inaugurate a complete revolution in the process of ruling. But with all the great responsibility, it was not greater in its way than comes upon every redeemed child of God. To be a citizen in the kingdom of God is to have grave interests placed upon one. Let us as teachers impress upon the young under our tuition this important fact. The obligations of a king are no more impelling on him than the obligations on a peasant.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVES' TASTELESS CHILI TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

COMMENDATORY.

Brother C. M. Morris' return to Mississippi is a distinct loss to us in the Bessemer and Birmingham district, where he has been for a year or two. While it is not necessary for me to speak of him in an introductory way, yet I want to commend him anew to the brethren throughout the State. There are few better preachers anywhere than he. He has evangelistic gifts that the brethren will do well to use in meetings. I have been closely associated with him since he came to this district. He did a great work while he was here. He left with the fullest love and esteem of his churches. Use him, brethren. He is an able man, and can do much.

M. K. THORNTON.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

RESOLUTIONS.

(Adopted by the Mississippi Baptist Men's Convention at Meridian, February 11th.)

Resolved, first, that this convention as a body extend to the people of Meridian our sincere and heartfelt appreciation and thanks for the royal manner in which we have been received and entertained while in the city.

Second, that we are very grateful to Brother T. J. Shipman, pastor of the First Baptist church of Meridian, our immediate host, and each of the other Baptist pastors in the city, and the entertainment committee and all the Baptists of the city for their efforts to make our stay in the city both enjoyable and profitable.

Third, especially do we wish to commend the work of the publicity committee, headed by Brother E. E. Leader, for the untiring energy shown by them in getting out and distributing literature giving publicity to the convention and its work. Fourth, that the thanks of the convention is extended to Brethren W. B. Scholfield and J. E. W. Lord, choir leader and pianist, for their splendid leadership in the song service, and also to the Clarke Memorial male quartet for the part they have taken in making these services enjoyable.

Resolved, further, that it is the sense of this convention that we approve and endorse the practical suggestions made by those who took part on the program for doing the work of the Master and we recommend that the Baptist laymen stand by their pastors in putting these into practice in our various churches and especially that tithing, stewardship and systematic giving be stressed to the end that the Lord's work may be done more efficiently and that the laymen may be led to the full knowledge of their duty to contribute liberally and systematically to every cause fostered in and by our churches. We further endorse and recommend the every-member canvass in all the churches as a means toward enlisting every member of every church in the work of the kingdom.

We further recommend that the time and place of the next meeting of this convention be left to the laymen's executive committee.

M. P. L. LOVE,
JOE H. FOX,
ZENO WALL,
Committee.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREOLE" HAIR DRESSING. Price \$1.00, retail.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MR. B. D. PERKINS.

Mr. B. D. Perkins, of Silver Creek, was called to his heavenly home on January 30, 1915, and leaves a wife, five children, three brothers and four sisters to mourn his home-going. Brother Perkins had been a Baptist for twenty years and a member of the Calvary Baptist church at Silver Creek for six years. He was also a cousin to Brother Dave Perkins at Como. May the Lord bless the bereaved ones.

J. A. LEE.

A DESPONDENT, LAZY FEELING

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success.

MRS. JAMES W. BLANKS.

Mrs. James W. Blanks, of Lumberton, was called to her heavenly home on February 4, 1915. She was a cultured and refined woman and will be greatly missed by her husband, two children and a host of friends who survive her. She had been a Baptist for twenty years and when the call came she was a member of the Lumberton church in good standing and loved her church and the work of the Lord.

May the Lord add His blessings to the loved ones she leaves behind.

J. A. LEE.

TETTERINE WHEN OTHERS FAIL.

"That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says: 'I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure.' 50c at druggists or by mail from Shaprine Co., Savannah, Ga."

SUMMARY OF MY WORK IN NORTH MISSISSIPPI.

E. J. HILL.

I became pastor at Kossuth November 1, 1914. Kossuth is an inland town, ten miles west of Corinth, and is surrounded by one of the best farming countries in the northern part of the State. This has been a good school town for a number of years. Five years ago the agricultural high school of Alcorn county was located here, which gives a splendid opportunity of touching the lives and inspiring the best boys and girls of our county.

This church was organized by the lamented Gen. M. P. Lowrey, and has been pastored by a number of our best preachers under whose ministry the church has grown strong and has many of the most enthusiastic workers it has been my pleasure to know. The church is wide awake to her opportunities and the situation and has arranged a commodious house of worship with Sunday School rooms in which the Word of God is taught to her own flock and to those who attend school here. We have one of the best informed and most wide awake superintendents I know of, and, too, the teachers are loyal and true to the work to which they are chosen. The church

loses no opportunity in making the pastor and his family feel at home with them.

Grouped with this church are Hinkle Creek, Rienzi and Providence.

Rienzi is a good town, located on the M. & O. road, twelve miles from Kossuth. I became pastor there one year ago and found the church worshipping in the school building, where they had been since the church was destroyed by wind in March, 1913. This church, though weak in number, is strong in faith and good works. My first visit there as pastor they said, "We must have a nice brick church." So their hands were strengthened for the good work, and it was started at once. I have never seen such heroic giving people backed up by such strong faith in God as has been demonstrated with the few at Rienzi. Two months ago the Sunday School rooms were seated, so they could move from the hotel where they had been holding Sunday School to the new church. Since that time the Sunday School has grown twenty per cent.

The third Sunday in January all hearts were made glad when we held our initial service in the new church. The church is nice and serviceable and of course is appreciated by all. This church has proven her love and appreciation for her pastor in many ways. One was that she paid the pastor's salary in full for last year, though she had given beyond her ability in building the church and then arranged to pay his salary monthly this year.

Hinkle Creek church is six miles from Kossuth, located in a most excellent farming community. This church was organized by Rev. Hamilton Savage, the father of Dr. G. M. Savage, now of Jackson, Tenn. This being the home of Dr. G. M. Savage, he has shown great love for the church and served them from Jackson, Tenn., a number of years. During his pastorate a beautiful and commodious house of worship was erected. This church has been a shining light in this community for a number of years and is continuing to do a great work.

Providence is not so convenient, being eighteen miles from Kossuth, but it seemed to be the moving of the Spirit of God for me to serve them again this year. I must say that I am happy with the work at Providence. To prove the greatness of this church, they gave \$200 for missions last year.

Country churches can give to missions when they will, and all of them should because it is living life to give the gospel and saving life to receive the gospel.

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Dr. D. G. Whittinghill writes of the fearful suffering in Italy because of the earthquake. He with other missionaries and many of the members of our Baptist church in Rome went to the stricken section to aid in rescuing and caring for the wounded and to administer food and medicine among the people. They went to one town of 4,500 people of whom about 4,000 were killed outright. He says "No one who has not seen an earthquake-stricken country can imagine what a horrible thing it is." Dr. Whittinghill had some money left over from the fund which was raised after the earthquake in Sicily and Calabria six years ago. The American Embassy put 500 francs into his hands and furnished him and his party with an automobile for a great part of the time.

Mrs. C. T. Willingham, of Kokura, Japan, tells the following interesting

incident in a recent letter: "Last spring Mr. Sassao, a most earnest worker for the Lord, who died just last week, was holding a revival near a city called Nogata. A man who had heard preaching only once or twice before was so much impressed by one of the sermons that he made a decision to cease worshipping idols, and upon returning home, pulled down his god-shelf and burned it. One of the neighbors, seeing him preparing to burn the shelf, which was an unusually fine one, asked that it be given to him. 'No! I am not going to worship before it any more, and do not intend to let anyone else have it to worship,' was the reply."

"Can you support a family?"

The cautious father cried.

"I only wanted Emily!"

The suitor then replied.

—Judge.